

Exodus 34:9-35 - Thursday, July 2nd, 2009

- Last week we only made it to verse eight, so tonight we'll pick it up in verse 9 and, Lord willing, make it all the way through this chapter.
- By way of both review and preview, Moses is back up on Mt. Sinai with two new tablets before the Lord after he had broke the last set.
- In tonight's study, we are going to, once again, see the goodness and grace of God, and a picture of Jesus in typology with Moses.

9 Then he said, "If now I have found grace in Your sight, O Lord, let my Lord, I pray, go among us, even though we are a stiff-necked people; and pardon our iniquity and our sin, and take us as Your inheritance."

- This prayer both impresses me and blesses me immensely. He not only prays for himself, but for God's people under his leadership.
- Also, notice how Moses includes himself when he prays; "even though 'we' are a stiff necked people, pardon 'our' iniquity and sin.
- This speaks to Moses' humility. He did not think more highly of himself than he ought, which is why God could use him at the age of 80.

10 And He said: "Behold, I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you are shall see the work of the LORD. For it is an awesome thing that I will do with you. 11 Observe what I command you this day. Behold, I am driving out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.

- God is now renewing His covenant with them. Note what this is not; they don't negotiate a covenant with God, God dictates it to them.
- Here again we see that this is what God is doing for them, namely, the driving out all the "ite's," then they respond to what God does.
- It's sort of like God is bragging on Himself when he says in verse 10; "For it is an awesome thing that I will do with you."

12 Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst. 13 But you shall destroy their altars, break their sacred pillars, and cut down their wooden images 14 (for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God), 15 lest you make a covenant with the inhabitants of the land, and they play the harlot with their gods and make sacrifice to their gods, and one of them invites you and you eat of his sacrifice, 16 and you take of his daughters for your sons, and his daughters play the harlot with their gods and make your sons play the harlot with their gods. 17 "You shall make no molded gods for yourselves.

- Notice the contrast. God is saying; "I have made this covenant with you as God, so don't you make a covenant with all the false gods."
- It's important to understand that the worshipping of the gods of all the "ite's" was riddled with sexual immorality, harlotry, and idolatry.
- Here God is giving them a list of "don'ts, and in the next verse He gives them a list of do's. In other words, don't respond in this way.

18 "The Feast of Unleavened Bread you shall keep. seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the month of Abib you came out from Egypt.

- We round a corner now and God dictates to them what He requires from them. Here it's observing "The Feast of Unleavened Bread."
- Perhaps this would be a good place, by way of reminder, to encourage you to make a personal study of "The Seven Feasts of Israel."
- Previously, we studied the prophetic significance of these feasts and how they point to the rapture, and 1st & 2nd coming of Christ.

19 "All that open the womb are Mine, and every male firstborn among your livestock, whether ox or sheep. 20 But the firstborn of a donkey you shall redeem with a lamb. And if you will not redeem him, then you shall break his neck. All the firstborn of your sons you shall redeem. "And none shall appear before Me empty-handed. 21 "six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest. 22 "And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end. 23 "three times in the year all your men shall appear before the Lord, the LORD God of Israel. 24 For I will cast out the nations before you and enlarge your borders; neither will any man covet your land when you go up to appear before the LORD your God three times in the year. 25 "You shall not offer the blood of My sacrifice with leaven, nor shall the sacrifice of the Feast of the Passover be left until morning. 26 "The first of the firstfruits of your land you shall bring to the house of the LORD your God. You shall not boil a young goat in its mother's milk."

- Just for the record, I think that I should probably mention that Orthodox Jews won't mix meat and dairy to this day because of this verse.
- Actually, it was the Canaanite fertility practices where this ritual was performed that God did not want the Israelites have any part in.

- This completes the list of "do's" that God requires them to do in this, His renewed covenant relationship that He now has with them.
- This is interesting because the children of Israel were an agrarian people, and all that is listed here was essentially their livelihood.
- The list includes, livestock, donkeys for working, goats for milk, wheat from the harvest, and it was the first fruits from of all of their land.

- There's a three-fold common denominator in everything listed here; dedication, commitment and obedience. Here's what I'm thinking:
- If I dedicate my life and livelihood for the Lord, it strengthens my commitment to the Lord, thus I will be obedient before the Lord.

- Perhaps it is summed up this way; if I dedicate and commit my treasures to Him, then in my heart I'll respond in obedience before Him.
- This will be an outward sign of an inward commitment. It's not that God needs for us to give to Him it's that we need to give to God.

Matthew 6:19-21 19 "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also. NIV

27 Then the LORD said to Moses, "Write these words, for according to the tenor of these words I have made a covenant with you and with Israel."28 So he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tablets the words of the covenant, the ten Commandments.

- I find it interesting that Moses has been fasting for forty days and forty nights while receiving the tablets of the words of the covenant.
- It's as if the Lord has not only sustained Moses in this, but that Moses would be a picture of Jesus in this, as we'll see here shortly.

- To say that everything were studying here with Moses in Exodus pointed to the person of Jesus Christ is almost an understatement.
- In what is called "typology" we have another interesting and even fascinating "scripture picture" of Christ's finished work on the cross.

| MOSES | JESUS |
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| He was a mediator because of sin, and he reconciled them to God. | He was our mediator because of sin, and He reconciled man to God. |
| He was born as a Jew. | He was born as a Jew. |
| He was born while the Egyptian's ruled over the Jews. | He was born while the Roman's ruled over the Jews. |
| He was born so Pharaoh tried to kill all the baby boys. | He was born so Harod tried to kill all the baby boys. |
| He was "fair" when he was born. | He was the "fairest" of ten thousand when he was born. |
| He was rejected by his brothers. | He was rejected by His brothers. |
| He spent 40 years in the wilderness. | He spent 40 days in the wilderness. |
| He fasted 40 days and 40 nights when receiving the covenant | He fasted 40 days and 40 nights then tempted to break the covenant |
| He became a shepherd for his father in law. | He became a shepherd for His Father. |
| He set them free from the bondage of Egypt. | He set us free from the bondage of sin. |
| He worked miracles. | He worked miracles. |
| He sent out 12 to spy out the land. | He sent out 12 disciples to go throughout the land. |
| He had 70 elders to stand by him. | He had 70 men that were taught by him. |
| He washed the feet of Aaron and his son's. | He washed His disciples feet. |
| He glowed on Mt. Sinai. | He was transfigured on Mt. Hermon. |
| He constructed the tabernacle. | He was the tabernacle. |
| He cried; "it is finished" when the tabernacle was complete. | He cried; "it is finished" when His work on the cross was complete. |
| He had to die before they could enter the promised land. | He had to die before we could be born again and enter heaven. |

29 Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony were in Moses' hand when he came down from the mountain), that Moses did not know that the skin of his face shone while he talked with Him.30 So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him.31 Then Moses called to them, and Aaron and all the rulers of the congregation returned to him; and Moses talked with them.32 Afterward all the children of Israel came near, and he gave them as commandments all that the LORD had spoken with him on Mount Sinai.33 And when Moses had finished speaking with them, he put a veil on his face.34 But whenever Moses went in before the LORD to speak with Him, he would take the veil off until he came out; and he would come out and speak to the children of Israel whatever he had been commanded. 35 And whenever the children of Israel saw the face of Moses, that the skin of Moses' face shone, then Moses would put the veil on his face again, until he went in to speak with Him.

- This is fascinating to me because it seems that Moses wore the veil because the people were afraid and he was protecting them.
- However, this is not the case. Actually Moses put the veil over his face because the glow and radiance were actually fading away.
- The Apostle Paul tells us that this is why Moses did what he did when he writes his second letter to the church in Corinth.

2 Corinthians 3:13 We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away. NIV

- There's practical application here in how that when we're not in the presence of the Lord spending time with the Lord, we lose our glow.
- In other words, the light can sort of dim as elongated periods of time go by without having time with the Lord in the light of His Word.